


Die Jovis, 25 Febr. 1646.


ORdered by the Lords in Parliament assembled, that Mr. *Hardy* is hereby thanked for his great pains taken in his Sermon preached yesterday before their Lordships in the Abbey-church *Westminster*, it being the Monthly Fastday: And he is hereby desired to cause the same to be Printed and published, and that no person whatsoever doe presume to Print or reprint the same, but by warrant under his own hand.

John Brown Cler. Parliament.

I do appoint *Nathaniel Webb* and *William Grantham*, to Print my Sermon.

Nath. Hardy.






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THE
ARRAIGNMENT
OF
LICENTIOUS
LIBERTY,
AND
OPPRESSING
TYRANNY.

IN A SERMON

Preached before the Right Honourable House of
PEERS, in the Abbey-church at Westminster, on
the day of their solemn Monthly F.A.S.T.

Febr. 24. 1646.

By NATHANIAL HARDY, M^r. of Arts, and
Preacher to the Parish of St. Dunis-Back-Church.

*I will get me to the great men, and will speak unto them, for they have known
the way of the Lord, and the judgement of their God: but these have altogether
broken the yoke and burst the bonds, J. 1. 5. 5.*

They chose new Gods; then was war in the gates, Judge. 5. 8.

Pertinet ad innocentis Magistratus officium, non solum remini malum
inferre, verum etiam à peccato cohibere, & punire peccatum, aut ut ipse
qui peccat corrigitur exemplo, aut alii terrentur exemplo, Aug.

Disciplina est magistra Religionis, magistra veræ pietatis; quæ non ideo
increpat ut lædatur, nec ideo castigat ut noceat. Idem.

Remora iustitiæ, quid sunt regna nisi magna latrocinia, quia & ipsa latro-
cinia quid sunt nisi parva regna? Idem.

London, Printed for Nathaniel Webb, and William Gream at the signe of
the Black Bear in St. Pauls Church-yard, near the little North door, 1657.

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TO THE
 RIGHT HONORABLE
 The House of
PEERS
 Assembled in
PARLIAMENT.

Thrice Noble Worthies :

IF any thing were presented in this
 subsequent Sermon, meriting your
 Honours acceptance; it must be that
 despised Jewell of *plain dealing*. The
 truth is; Considering on the one hand; the Audi-
 tors dignity to whom I spake, my desire was to a-
 void rudeness of Expression; Remembering, on the
 other, **J E H O V A H's** Majesty in whose Name I
 spake, my endeavour was to use faithfulness in
 Admonition.

THE EPISTLE

*Obiurgationi
semper aliquid
blandi commif-
ce; facilius pe-
netrant verba
qua molia va-
dant quam que
aspera. Sen.*

*Iſa. 40. 1.
Prædicator ve-
ritatis tacens
conſumitur;
flagellat con-
ſcientia uſque
ad conſumpſio-
nem ſuum qui
homines quando
opus eſt verbere
non flagellat.
Lyr.
Inter veteres
Philoſophos
verbum non
vulgariter cele-
bratum, tres de-
formes filii à
tribus formoſis
matribus oriri, à
pace otium, à fa-
miliaritate con-
temptum, à ve-
ritate odium.*

Gal. 4. 16.

I well know, Reprehenſion to Great men muſt be wrapped up (as we do Pills) in Sugar, that it may more eaſily be ſwallowed, & work before they think on it. We muſt come to your Lordſhips *byſſinis ver- bis*, with ſoft and ſilken Phraſe, as the Mother of *Cyrus* charged him who was to ſpeak to the King. But yet withall, the Great God who hath advanced you to Nobility, hath engaged us to Fidelity: it is not time for Miniſters to be cold or ſilent, when ſins are bold, and ſinners impudent. That commiſſion given to the Prophet *Iſaiab*, and in him to all Gods Meſſengers, was never yet revoked: *Cry aloud, ſpare not, liſt up thy voice like a trumpet, to tell Judah of her ſins, and Iſrael of her tranſgreſſions.* It is true, Preachers by their faithful boldneſs will find enemies as *Moths* to their perſons, and *Worms* to eat up their credits; but by their treacherous ſilence they ſhall procure a worſe *Moth* to their ſouls, and *Worm* to gnaw their conſciences. Freeness in ſpeaking truth, may occaſion hatred from men without; but it will certainly procure love from a gracious God above, and peace from a ſerene breſt within.

My Lords; It was the unhappy lot of this Diſcourſe, when preached, to meet with many Auditors whoſe eares were hedged about with thorns, and tongues have ſince been ſharp as ſwords: Theſe have branded both it, and the Author, (probably in your Honours hearing) with the ſcandalous reproach of *Malignancy* and what elſe might render the one fruitleſs, and the other odious: For what reaſon I know not, except (that for which *St. Paul* was accounted an enemy by the *Galathians*) *telling the truth*: As if flattery were

DEDICATORY.

were the badg of amity ; and they who are faithful to your Souls, must therefore be reckoned as false to your Cause. But sure I am, in the end, these seeming Friends, will appear your worst enemies, who would tickle your *Honours* with flatteries to the death, whilst your seeming reputed Enemies will approve themselves your best Friends, who by gentle blows of Reproof on the eares, endeavour to rouse you out of the swoond of Security.

Hac est conditio veritatis, ut eam semper inimicitia confsequatur, sicut per adulationem perniosa amicitia conquistantur, libenter quod delectatur auditur, et offendit omne quod volumus.
Hier.

For my own part, I hope I shall ever abhor as well verbal, as real Symony ; and rather choose, *pro veritate convitium, quam pro adulatione beneficium* ; To expose my self to byting Detractors, then incur the just censure of a fawning Flatterer.

Infix amicitia qua illum quem diligit, cavendo tradit diabolo. Carthus. Magis amat oburgator sanans, quam adulator dissimulans.
Aug.

For these envious Whisperers, I shall become an hearty petitioner, in my Saviours words, *Father, forgive them*: and if by my removeal, yea, ruine, (though too unworthy) any thing may be contributed to the settling of *Sions* bound, I shall thank them for doing me such a favour against their wills ; and my hope is, their wrathful calumny poured out like mud to defile my Name, shall prove *like water* to cleanse my wayes the more.

For your *HONOURS*, I blesse God that you were the Ear-witnesses and Judges of my doctrine ; neither doubt I but your Wisedoms will discern malice to be the spring of those slanders cast upon my self.

As for these Labours, (which if weighed in the balance of a severe judgement, I confels are too light) it hath pleased your Lordships to allow them some grains of your charity, in a favourable construction ; and

THE EPISTLE, &c.

and find them weight, to set the stamp of your Authority upon them, and make them current Coyne for the Press. Them, together with my self, I lay at your Honours feet, and in submission to your command have committed to the Worlds eye.

Some illustrations of the Text, which I then omitted, lest I should tire your patience, I have now inserted, lest I should injure the Sermon.

Give me leave (my honoured Lords) to end with one request to You, for GOD; to GOD, for You.

To you: That however I may deservedly be cast out of your memories, yet the sacred Truths herein contained may be imprinted on your breasts.

For you: That the LIBRARY of Lords, would strengthen your honours hearts and hands, to the preservation of Purity and restoration of Unity: That so in your Noble Persons and Families, you may be the happy Subjects, to the Church and Kingdom, honourable Instruments, of many choice and precious Blessings. To which he shall ever say, Amen, Who is,

Your Honours
Unworthy, yet

Faithful Servant,
NATH. HARDY.



THE
ARRAIGNMENT
OF
LICENTIOUS LIBERTY
AND
OPPRESSING TYRANNY.

HOSEA 5. 10, 11, 12.

The Princes of Judah were like them that remove the bound: therefore I will poure out my wrath upon them like water.

Ephraim is oppressed and broken in judgement, because he willingly walked after the Commandement.

Therefore will I be unto Ephraim as a Moth, and to the house of Judah as rottenness.



Sharpe and harsh Scripture, unsutable therefore may some perhaps say for a Noble Auditory. Great mens delicate eares cannot endure scratching expressions; it is granted, yet their corrupt hearts have need of searching instructions; & every good Preacher must act the part, not so much of a Cook to dresse

B

savoury

savoury meat for the palate, as of a Physitian to prescribe wholesome (though bitter) potions for the soul.

I, but it is a terrible threatening text, unseasonable, may others say, for these conquering times. Nothing more unwelcome then in days of Serenity, to sound out woes of Severity; when God seems to open his hand in blessings, that Ministers should open their mouths in menacing, what more distastful? it is true, but yet what more needful? We must not think (with the *Asbenians*) that we have clipt the wings of victorious Prosperity, so that it cannot fly from us; or with *David*, that our *Mountain is so strong it cannot be moved*; that our Nests is made in the stars, and our estate exalted above the Region of mutability: no, (Beloved) deceive we not our selves with vain dreams; God hath not poured out so many favours upon us like oyl, but the sins of Princes and People may after all provoke him to *pour out wrath like water*; and though the violent effusion of blood be ceas'd, yet the fretting moth of division remains. Deservedly therefore doth the Magistrate renew these Fasts, and no less justly ought the Minister *facere opus Dei in die suo*, on these days of humbling to use means of humbling, both by tart reprehensions of sin, & smart denunciations of wrath, that the one may be repented, the other prevented: which was the aym of God by the Prophet, in the words now read; *The Princes of Judab, &c.*

It is the observation of learned *Rivet* on this Booke that *Hosea* in its severall parcels puts on the habit of various persons, *Vatis*, *Præconis*, *Patriæ*, *Amici*, *Judicis*, of a Prophet foretelling, Herald proclaiming, Father chiding, Friend counselling, and Judge censuring; this latter he seemeth in Gods Name to take upon him here, not only bringing in as a Plaintiff a bill of indictment against, but passing as a Judge an heavy sentence upon both *Judab* and *Ephraim*.

So that the words naturally fall asunder into these two branches:

§ *Accusatio vera.*
 § *Comminatio severa.*

An accusation of Sin.

A commination of Punishment.

A charge full of Verity.

A doom full of Severity.

The charge is laid against the two Tribes, and the ten: the two under the name of *Judah*, the ten under the name of *Ephraim*, so called Synedochically, because that was *Tribus amplissima & Regia*, the greatest and the highest Tribe; The Princes of the one, yet so as that the People are not exempted: The people of the other, yet so as that the Princes are not excused. The former in the beginning of the tenth Verse, *The Princes of Judah were like them that remove the bound.* The latter in the end of the 11th Verse, *because he willingly walked after the Commandment.* The doom is as ample as the charge, pronounced severally against *Judah* and her Princes in the close of the 10th Verse, *I will pour out my wrath upon them like water.* Against the people of *Ephraim* in the first clause of the 11th Verse, *Ephraim is oppressed and broken in judgement.* Joynly, against both *Ephraim* and *Judah*, Ver. 12th, *therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.*

And now (mee thinks) my text like an ingenuous picture looks upon all here present, in which both Nobles and People may behold their sin and danger represented. In the description of which it shall be my endeavour to be brief, and plain; brief, that I fall not into the error of the text, and be like them that remove the bound of the time; plain, that not the meanest Auditor be oppressed and broken in his judgement; and let it be the prayer of us all that the grace of the Spirit may be poured on us like water, so as we may willingly walk after the Commandments which shall from God be delivered to us, and the Word of the Lord (so the *Caldee* reads it) may be as a moth to our sins, and rottenness to our corruptions.

Verbum autem meum erit quasi tinea, &c.
Tharg.

And so I begin with the first generall, to wit, the charge, and that as it is drawn up concisely, yet fully;

B 2

First,

First, against *Judab* and her *Princes*; the *Princes* of *Judab* &c.

This Prophet was one of the sharpest Preachers that ever God sent to his people; his commission was primarily intended for *Ephraim*, yet collaterally extended to *Judab*; his Sermons contain plain detections, full convictions, and impartial arraignment, of all sorts of sinners; none are spared, neither Prince, Priest, nor People; he summons all three, Verle the first, and chargeth the chief in this, even the *Princes* of *Judab*.

A pattern worthy of imitation by all Gods Messengers; those who are fishers of men must catch as well great as small fishes in the net of reproof; faithfull Ministers must not despise the meanest for the sin sake, nor spare sin in the highest for the mans sake; it is Gods command to *Jeremiah*, that he should not be afraid of any of their faces to whom he sent him; Chap. 1.8. the truth is, as *Mauritius* said of *Ptoles*, *Sittimidus est, homicida est*, if we fear their faces, we kill their souls; if we flatter their sins, we murder their persons; of all places a Parasite worst becomes the Pulpit; for a Minister then to pick feathers off great mens coats, and sow pillows under their elbows, when he should be shooting arrows at their sins, & pricking their consciences with the needle of rebuke, what more odious? Of all persons, Nobles stand in most need of plain (though humble) admonitions; these are the best dainties we can present them with, as being Novelties all the year long, since, whilst they abound in the confluence of all other things for the most part they want faithfull reprovers. Let therefore the Philosophers resolve be taken up by all Preachers, *mori malo quam simulare*, rather to dye then to dissemble, ever remembering that as Philosophy, so Divinity, *Stemna non inspicit*, must know no man after the flesh, accept no mans person, but impartially divide to every one their portion, reproof to whom reproof belongeth, yea, though they be Princes, for so doth our Prophet here accuse the *Princes* of *Judab*.

But what is the offence that these great Delinquents are charged withall? hey were like them saith the text, that re-

Quid deest omnia possidentibus? ille qui verum dicat. Sen.

move the bound. Saint Hieron calls *Hosea*, *vatem commaticum & per sententias loquentem*: one whose expressions are both sententious and enigmatical, couching much in a little; such is this, I have now in hand. I will not waste my precious time, nor tyre your Honourable patience with the various conceits Expositors have upon this clause; give me leave only to present you with a double construction, the one literal, the other metaphorical, both probable and profitable for our instruction.

Those that literally understand the words, read the particle *euph* as a note not *similitudinis*, but *veritatis*, of likeness, but truth, as the Greeks sometimes use *ὡς* for *ὅτι*, and so the fault here taxed is *Avaritia Principum* the covetousness of the Princes in that they were, *in alienas fortunas invadentes*, unjust usurpers of other mens Rights and possessions.

How hainous a sin this is appears by that strict prohibition which God himselfe gives against removing of neighbours Landmarks, *Deut. 19. 14.* backt with an execration, *chap. 29. 17.* and that seconded with a woe by the Prophet *Isaiah 5. 1.* A vice so injurious that it was odious to the Heathen, and therefore the *Romans* condemned the meaner sort who were guilty of it to the metal houses, and banished the better sort with the loss of the third part of their estates: so that I cannot but wonder with what face our Anabaptists assert, and I fear (if permitted) would endeavour a Community of goods. I grant the primitive Christians had all things common, but that was *ex vi* not *ex lege* in regard of use, not right, and that by voluntary consent, not necessary command: the truth is that moral prohibition of stealing must be abolished and the Evangelical precept of Charity is needless, if either men might not erect bounds of their possession, or others might lawfully remove them at pleasure.

A crime then it is, and that most incident to Princes, it too often falling out that *potentia incrementum scilicet occasio majoris*, the greatness of their power seems to warrant the vastness of their desires: Two instances among others are most remarkable; the one in sacred, the other in prophane story, the

the one of *Abub* who falls sick for *Nabobs* Vineyard, and at last determines to burn the Bees rather than lose the honey, cruelly writing his title to the land in the owners blood. The other of *Alexander*—*cui non sufficit orbis*, whose triangular heart the round World cannot fill, and therefore weeps that there was no more to conquer, to whom that Pyrate wittily replied when checked by him for pillaging ships at Sea: *Cui tu orbem terrarum?* why do you ransack the whole world? Indeed that Proverb of the Sea is too often verified of great men, that they are all ill neighbours, their covetous desires being aptly resembled by Saint *Basil* to fire which burns from house to house, and Wood to Wood, while there is any materials to feed it.

O beware we of this *Caninus appetitus*, dog-like greediness to swallow up all we can; if *Dives* is tormented *quia cupidè servavit sua*; what shall be his portion, *qui avidè rapit aliena*? If those fists which too closely keep their own, shall be cut off, what shall become of those hands that are opened to grasp other mens estates; we see all creatures know and keep their bounds, fishes the water, beasts the earth, birds the aire; let men learn of them, and especially let Magistrates remember that note of *Cajetan* upon *Exod.* 18. 20. though it might suffice a private man not to be covetous, yet it is required of them to be haters of covetousnesse.

I end this with one short confectary, if it be a sin with an *Anathema* to remove our neighbours, what is it to alienate the Churches bounds? *Solomons* Proverb resolves it fully, *it is a snare to him who devours that which is holy, chap.* 20. 25. O take heed of a sacrilegious surfeit, a disease so perilous, that envy it selfe cannot wish a worse to an enemy. *Cecil Lord Burleigh* gave advice to his sonne, that he should build no great house upon any Impropration, wel-knowing it would be built upon a sandy foundation; surely for the spoils of the Church, private families, yea the whole Kingdome mourns, May this Parliament so far honour God, rather God so far honour this Parliament, as not to be removers but restorers of these bounds.

a The

Quamvis sufficiat homini privato non esse avarum; non sufficit tamen principi aut judici; sed oportet tam alienum esse ab avaritia ut oderit ipsam.
Cajet.

2 The other interpretation, though a Metaphoricall in regard of the phrase, yet is most proper in respect of the sense, suitable to the note of similitude, and generally received by Expositors; for the better understanding whereof we shall enquire what this *bound* is, and wherein the sin of removing it consists.

1 For the former we must know that after the ten Tribes revolted from God, only the two were as his field and possession; the bound of this field considered as a State, was those rules of equity and justice; as a Church, those precepts of true Religion and worship which was given to their Fathers by God: those in the Judicial, these in the Ceremonial, both summarily and substantially in the Moral Law. *Pareus* seems to understand it of the latter only, *Zanchius* chiefly, yet comprising both, and not without good reason, since not only the names (which in the Latine are deriv'd from binding) but the natures of Religion and Law have Analogy with a bound; for as without bounds no man would know his own, or if he did know it, not retain it, or if retain it, not in quiet, so neither can a people without Gods true worship and good laws.

Religio à religendo. Lex à ligando.

1 The bound is *Segregans*, distinguishing between *meum & tuum*, one mans possession from another; so do wholesome Laws civill Nations from Barbarians; by them were the Jews severed from all the people of the World. So doth the true Religion; by it were the Jews known from the Apostate Israelites and the Idolatrous Heathen, in which regard, God saith of them, *I have severed you from other people that ye should be mine. Levit. 20. 26.* and this it is which separates us Protestants from Papists and Pagans, Hereticks within, and Ethnicks without the Pale of the Church.

2 The bound is *conservans*, preserving mens rights that one may not injure another; the Romans esteeme *Terminus* as a God to whom they committed the safeguard of their Lands, and in honour of whom they kept Feasts; and surely it is the Law which administers too, and upholds every one in their due, that might overcome not right, upon which ground
the

*Iade data leges
ne foris omnia
posset. Ovid.*

*Cives non min
eporter pugnare
pro legibus
quam pro muni-
bus, abique legi-
bus nullo patri-
possit esse civitas
incolumis, abj-
que manitus
possit.*

He: acl.

the Philosopher was wont to say we must fight for our Laws rather than our Walls, since a City may be safe without these, but not without them. Much more is this verified of Religion which Plato divinely calls, *εὐνομία*, the foundation of all Laws, and prefer-
vation of society. *Sine religione non princeps officium suum,*
non subditi facient; it is true devotion towards God that keeps us in orderly relation one to another.

3. The bound is *Pacificans*, that which prevents contro-
versies and to preserves peace: it is true of good Laws which
end a quarrell, most true of Religion which as it binds man
to God in duty, so man to man in unity: While the Twelve
Tribes continued one in Religion, they remained one in af-
fection and subjection; peace is both the Nurse and Daugh-
ter of Piety. No knot so firm as that which this ties; so true
is that of Saint James, *the wisdom from above is first pure,*
then peaceable, chap. 3. 17.

You have viewed the bound, now see the fault of the Prin-
ces in reference to this bound, for which I shall make use of
a double translation.

First, some read it *transferentes* or *moventes terminum*, ac-
cording to our English translation, they did remove or take
away the Bound, and thus the crime reproved is *discordia prin-*
cipum, the Princes extream sluggishness in not administering
justice & maintaining Gods worship according to his laws,
neglectis legibus neglectoque cultu divino ἀταξίας induxerunt,
they cast off all care of Equity and Piety, *quod libuit licuit,*
every man did what was right in his own eyes.

And surely the accusation of the Princes for this as an
iniquity, is a plain intimation of the contrary, as a duty, that
they ought not only (which few deny) to uphold Civil Laws
but (which many in this sceptical age impugn) to command
Gods worship. It is the command given to all Kings and
Judges of the earth, *serve the Lord in fear,* Psal. 2. 11. upon
which Saint Augustine well observes, *aliter servit quæ homo,*
aliter quæ rex, A Magistrate must serve God, not only as a
man,

*Zanch. Par.
in loc.*

a man, but as a Ruler; and when is that, but as the same Father excellently, *cum bona jubeat, mala prohibeat, non solum que pertinent ad humanam societatem, verum etiam que ad divinam religionem*? when they both command those good things, and forbid the evils which appertain as well to divine worship, as to humane society. Among those many offices which *Plato* conceives belonging to Magistrates, he mentions this as the chief; *περί τῶ θεῶν ἐπιμέλεια*, to take care of Gods service. Indeed strange it were that those who are expressly styled *Gods*, should have nothing to do in the matters concerning God, or that this care should lesse concern Christian Governours (which some affirm) then the Jewish Kings. It is prophesied of the Church of the New Testament, that *Kings should be their nursing fathers, and Queens their nursing mothers*; *Isa 49 23*. Sure then the child of Religion is intrusted to their charge. That which *S. Paul* requires to the end of the peoples prayer for the Magistrate, ought doubtlesse to be the end of the Magistrates care for the people, namely, *That we may lead a peaceable and quiet life in all godliness & honesty*, *1 Tim. 2. 2*. In grant, as Law is the bound of a Commonwealth; so right Reason is the limit of Law; and as Religion is the bound of a Church, so Scriptures are the limit of Religion; beyond which nothing ought to be required as essential and necessary: yet this hindereth not but that Magistrates through their own industry, and the advice of learned *Councils* or *Synods*, ought to find out and establish that Religion which is most consonant to sacred Writ. It is true, mens consciences cannot be compelled to embrace the faith professed; no more can their hearts, to the love of moral vertues: yet in regard of outward conformity, they may and ought to be enjoined the frequenting of Gods publike Worship and Ordinances, the means of both. It is better to be *compelled to a Feast*, then run to a *Fray*; and it is a just *Quære*, whether they who would not have the Magistrate compell them, (had they power) would not compel the Magistrate? We must indeed distinguish *inter violentam conscientiarum coactionem, & publici exercitii prohibitionem*. That all mens judgements should in

Plal. 82. 6.

Luke 14. 23.

Gerhard.

every thing assent to the rule established, cannot be expected ; That none should dare publickely to practise the contrary, ought to be required. The power of Religion lies in its purity, and purity in its unity : divers kind of grain in one ground, of beasts in one yoke, of clothes in one garment, are forbidden in the Law ; and shall divers Religions be allowed in the Gospel ; I have read indeed of a *Turk* who resembled the diversity of Religions in his Empire, to the variety of flowers in a garden ; but Christian Magistrates must account them as weeds, which if not pluckt off, will soon overtop the flowers of Orthodox doctrine : so true is that saying, *Religionem aversit, quisquis religionum varietatem inducit* ; Mixtures in, are the undoubted bane of sincere worship. A strict obligation of weaker consciences to things needily indifferent, may prove injurious : sure I am, a free toleration of divulging errors in matters necessary, will prove pernicious. *Nulum peius malum libertate errandi*. What more dangerous for the ship then to sayle with every wind, since it must needs dash upon the rock ? for the sheep, then to wander through every pasture, since it will quickly be devoured of the Wolves ? And what then can be more perillous for the people, then to have a liberty, or rather licentiousnesse of transgressing Religions bound, to the eternal hazard of their souls ? It is the offence here charged upon the Princes of Judah, *they were like them that remove the bound*.

Mass. Ficin.
Florent.

August.

Cald.

Secondly, others read it *mutantes*, as those that change the bound : and so the sin condemned is *instabilitas Principum*, that not being content with the worship which God had delivered to, and was received by their ancestors, they went to the Israelites bounds of Bethaven, yea, to the Heathen at Damascus, and imitated their Idolatry. An hainous and pernicious sin in Magistrates, to affect novelties in Religion. True it is the bound of humane Laws is alterable, and yet not easily ; *Solvenda, non rumpenda consuetudo* ; Customs must be moved, before they be removed : but it is otherwise with Religion. *Stand ye in the wayes, and see and aske for the old paths, where is the good way, and walk therein, and you shall find rest*

A viri & viri
ra religione dis-
cessionem notat.
Vir bonus est
quis ? Qui con-
sulta patrum,
qui leges jura-
que servat.
Virg.

rest to your souls, saith the Lord by the Prophet, Jer. 6. 16. St. Paul willeth Timothy to avoid *xerographas*; St. Ambrose reads in *xerographas*: they are near a kin: Novelty for the most part prove vanities, not verities. I deny not but the fringe of divine worship may be variable; and yet in this, venerable antiquity is not to be forsaken for novell fancy: however, the garment of truth never waxeth old. *Guevara* saith, a wise man is a friend to old books, and an enemy to new opinions. *Solomon* adviseth his son, not to meddle with them that are given to change, Prov. 24. 21. It is the crime that is here charged upon the Princes, that they were like them that change the bound.

1 Tim. 6. 20.

Veritas non
quam senescit.

But was this only the Princes fault? nay, the sin was epide-
mical; the generality of the people disregarded equity, fol-
lowed Idolatry. *Non excusat populum, sed offendit Principes*
corruptissimi status fuisse autores et precipue reos: The Pro-
phet doth not altogether excuse the people, but chiefly accuse
the Princes as being the authors, and so guilty of the peoples
sin. Guilty they were,

River is loc.

1 *Conticendz*, by conniving at and suffering them in their
Idolatry. *Qui peccata non corripit aliena, facit sua;* He that
having power, corrects not others faults, contracts them to
himself. It is a witty and true conceit a Rabbin hath upon
these words, taking them in a literal sense: *The Princes were*
like them that remove the bound, because they did not censure
those who removed their Neighbours bounds. That Apo-
thegme of King Lewis is most memorable: *The Prince who*
can punish a fault, and doth not, is no lesse guilty then the offen-
der himself. It was a serious speech a Jester used to the King
who pardoned one of his Courtiers, saying, *It was the third*
murder that he committed; Nay, replied he, *this Petitioner*
committed but one, the second and third was thine; had justice
been executed at first, he would have done no more. It is but e-
quall, the fault of the inferiours should be imputed to, when
they are not impeded by their superiours.

2 *Præcipiendz*, in that some of them did not only permit,
but command the removing of the bound. So we read, that

wicked King *Abaz* sent a pattern of the Altar at *Damascus* to *Uriab* the Priest, enjoining him to build one according to it, and offer on it, 2 Kings 16. 10, 15. When subjects do evil by precept, they increase the Rulers sins so fast, as they increase their own. If *Saul* charge *Doeg* to kill the Priests, *Jezebel* require the Nobles to stone *Naboth*; and *Abaz*, *Uriab* to alter Gods Altar; they may well be taxed as deeply engaged in those sins.

3 *Precedendo*, by not only conniving, but commanding, nor commanding only, but practising themselves the violation of this bound, being like those Kings of the earth, mentioned *Psal.* 2. 3. who said, *Let us break their bonds asunder, and cast away their cords far from us.* It is the unhappy privilege of greatness, to warrant by example, as well others as its own sins; whilst the unadvised vulgar take up crimes on trust, and perish by credit. Actions of Rulers are rules for the peoples actions; their both good, and ill patterns, become useful, and hurtful to those that are under them. If the Mountains overflow with waters, the Vallies are the better; and if the head be full of ill humours, the whole body fares the worse. *Vita Principis censura*, Princes lives are more read than their laws, and their Example passeth as current as their Con :

Plin. Paneg.

Claud.

Mobile mutatur semper cum Principe vulgus.

Diod. Sic.

If *Nero* like *Musique*, all *Rome* will turn *Fiddlers*: The *Egyptians*, if their Kings be lame or blind, will maim themselves. Let but a *Pharisee* say, *Christ* ought to dye, the vulgar dare blaspheme themselves to hell. If a *Peasant* meet *Luxury* in a scarlet robe, he dares be such, having so fair a cloak for it: the common people are like tempered wax, easily receiving impressions from the seals of great mens vices. The truth is, a wicked Magistrate, *tantis obest quantis praest*, injureth as many as he governs: *Qui in conspectu populi male vivit, quantum in se est omnes se videntes interficit*; by licentious living, he proves oftentimes a murderier, little better than a *Basilisk*; only this kills by seeing others, He by being seen of others.

thers. No wonder then the Prophet puts the peoples sin on the Princes account, chiefly complaining of them, that they were like those *that remove the Bound.*

To end this part of the Accusation, in some nearer Application.

Oh that there were not too just cause of removing the Bound from *Judah* to *England*! Shall we reflect upon the former times? Might we not then have beheld in the Commonwealth the Bound of Legal rule too much changed into Arbitrary government; in the Church the bound of Orthodox Protestant Religion grossly invaded and innovated? what else meant the open allowance of Sabbath profanation, the manifest connivance at preaching, nay printing Arminian, yea Popish doctrines? the illegall introductions of superstitious Ceremonies, Tables removed, Crucifixes erected, Adoration towards Altars practised? So truly was it then said (by a reverend Divine now with God) *England was a little place, but a great deale of Rome in it.* And oh that *Principes Judah, i. e. Ecclesie*, (so *Ribera* allegorizeth the Text) the then Governours of our Church, had not through their allowance and practice been the fautors, yea, authors of these abuses.

Mr. Jof. Shute

But to come neerer to these days: Is not the Bound still removed in Families, City, Countrey, yea, the whole Kingdom? The well compacted hedge of our Laws is trodden down; so true is that *Maxime, Inter arma silent leges*, The voyce of Law cannot be heard for the noyse of Drums. The well-wrought vestment of our Religion rent (with *Jeroboams* garment) into twelve, nay, indeed into a hundred pieces, by schismatical Sectaries. There were some amongst the Philosophers of old, *judabant solacismos suos esse laudes & gemmas philosophiae*, who accounted their rude Barbarismes as the ornaments of Philosophy. Such are our new Opinionists, who present their vain fancies as the exquisite patterns of Gods minde. How are our Pulpits made stages, for every man to act his humour in; and our Presses market-places, for men

to vent their false wares and chateaufort notions? They all pretend to see the right hand, build the Lords house, but it is Bethel, not Bethel, if we may guess by the division of their languages; and whilst they pretend to depart from a mystical Babylon, they run into a literal one, I mean that of confusion: Our women are not more sick for new fashions, then both men and women are for new Opinions. Shall I sigh out my sad thoughts in that patheticall complaint of Vincentius Lyrenensis? The raging madnesse of many mens minds, impiety of their blinded eyes, and itching humour after errors, cannot be sufficiently wondered at, whilst not content with those beams of Divine truth that have shone among us, they daily seek for NEW LIGHTS; yea, too many make it their only study how to adde, or change, or detract somewhat from our Religion.

Vix satis possumus mirari quod ruidam hominum insaniam, excoecat a mendis impietatem, & errandi libidinem, qui non contenti divinitus radiis & semel accepta fide, indices nova ac nova quædam, & aliquid gestiant Religioni addere, mutare, detrudere. Vinc. Lyren.

And now, O ye Sons of the Highest, be pleased to call your selves to an account; Remember you are not now in the House of Lords, but in the House of the LORD; not sitting to judge others at your Bar, but to judge your selves at Gods Bar. As for me, I censure you not, lest I be found amongst Judes filthy dreamers, who despise dominion and speak evil of dignities. Only suffer a word of seasonable exhortation, That ye would be pleased to set the Bound,

To your selves and your own families: Reprehension is most naturall, when it begins with modesty at the Inferiours; Reformation is most effectuall, when it begins with Majesty at the Superiours. *Paveto legi, quisquis legem sanxeris*: Nothing more unjust, than that they who place bounds to others, should exempt themselves. It was a good answer Solon gave, when asked how a Commonwealth might be safe, *Si populus Magistratui obediat, Magistratus autem legibus*; when the people are regulated by the Magistrate, and the Magistrate by the Law. You must not think loosenesse and licentiousness to be the proper fruits of Greatness, to swallow up your sins in your wide Titles, as though Authority did consist in nothing but giving men liberty to do what they list. It was a prophane speech of him in the Tragedian, That Holinesse, Piety,

Sanctitas, fides, pietas, privata bona sunt; quæ habet reges cant, Sen. Trag.

and

and Fidelity, are for private men, not Princes: nay, rather, in *maxima fortuna minima licentia*, the higher you are advanced, they more you are obliged; they had need goe more warily who ride up on the ridge of a hill, then those that travell on foot below. *That which is a mote in other mens, is a beam in your eyes; Quid grandius nomen, id grandius scandalum; I, and id gravius peccatum.* The eminency of your Honour aggravates others offences against You, and yours against God As he said of ill Christians, so may we say of bad Creatures: *Idio deteriores estis, quia meliores esse debetis;* they are by so much the worse, by how much they ought to be better: And the day is coming, when every licentious Nobleman shall cry out (as *Luc* the seventh said to his Confessor) *Quam melius fuisset mihi si Monasterii quam Caeli claves concessissem?* How much better had it been for me to have climbed the ropes, then sate at the stern? To have been confined to a cottage, then inhabited a palace? O then though you are exalted above others be not carried beyond your selves: consult not what may stand with the might of your greatness, but the authority of your place. Say to your selves, O ye Princes of the earth, with Nehemiah, *Shall such an one as I sit? Shall I whom God hath honoured so much, discomour him by eating so greatly? who am placed in an higher sphere than others, be either a dim, or wandering star? Shall I who am most obliged to God by the bonds of wealth and power, exceed the bounds of truth and justice? Whom he hath made a ruler of the people, not rule my self and my own family? God forbid.*

Salvia.

King James to his son.

Salvia.

Nehem. 6. 11.

2 To the Land and Kingdome. Improve your place and power (my honoured Lords) that the bound of Law between people and people may be maintained, without which a Common-wealth is but a wilde Forrest, wherein like beasts one devours another; or a Pond, wherein the greater fish swallow up the lesse; *non populus, sed imba.* not a building, but a heap of stones. Endeavour (what lyeth in you) that the limits between King and people may be preserved, so as neither Royall Majesty may invade the Subjects liberty, nor the Subjects liberty inreach so far on Royall Majesty. But I will

not

not looke into Whirle-pooles of State, lest my head turn giddy: Religion is my errand, that the bound thereof may be upheld against error and Prophanesse; those Pyramides which are reared up in the aire, and support nothing, are the va in testimonies of frivolous mens inventions, but Pillars are raysed up to uphold something. O I remember you are the Pillars of the earth, and Religion can neither be despised without danger, nor supported without reward:

Right Honourable, our Mother the Church is now in sore travell, you are her Midwives, the childe shee brings forth will be either *Ichabod* or a *Benoni*; If it prove the *Ichabod* of a Toleration, the glory will depart from her; but if the *Benoni* of Reformation, the Father God will call it *Benjamin*, the Son of his right hand.

Me thinks (most Noble Patriots) I see Religion like a forlorn Damosell in ragged attyre, with her disheveled haire, weeping eyes, and bleeding wounds lie prostrate at your feet, crying out like the woman of *Tecoab*, *help O ye Nobles rescue me from those Wolves and Foxes, Heretics and Schismatics, that prey upon me*; Oh be pleased to take her by the hand, raise her up; Set her upon her legs: place a guard about her, and drive away her enemies. Farre be it from Christian Rulers, so much as to think what *Tiberius* said *Deorum injurias diis cura esse*, Let God revenge his own injuries; nay, rather doe you vindicate his truth, that he may your honour. Remember I beseech you, you are within the bounds of a Covenant; for what? a Toleration? No, an extirpation of all Heresies, Schismes, and prophanesse; What if while the Arke was floating on the waters of strife, you were enforced to entertain Wolves and Lambs together, yet now that the waters are abated, and the Arke in some measure settled, send out the Wolves from the fold; Oh let your thankfulness to God for preserving the bounds of your possessions appeare, by your maintaining the bound of his worship; suffer not your selves I beseech you by self-respects and politicke Principles to be withdrawne from this worke; he that pieceth Gods providence with carnal policy, is like
a greedy

a greedy Gamester, who having got all his game in his own hand, steals a needless card to assure himself of winning, and thereby loseth all. It is an hard question, whether is greater idolatry, to prefer reasons of State before Principles of Piety, or to worship a golden Calf. O let Policy ever give place to Piety, your private affections be swallowed up in the common cause, as small Rivers lose their name in the Ocean. That Practice of *Pompey* deserveth your observation and imitation, who when his souldiers would needs leave the Camp, threw himselfe down at the narrow passage, and bid them goe, but they should first trample upon their General. Oh let Hereticks tread down your Honours, ere you permit them to throw down the bound of Gods worship; it was the ennobling Epitaph of *Rodolphus*, *Ecclesia cecidit*; may it be your glory in after-ages that you were the *Guard of good Laws, Champions of Justice, Promoters of Peace, and Patrons of Religion.*

For the better preserving of this Bound, be pleased to

1 Encourage and enlarge the Disciplinary power of the Charch; let not her Shepherds want sufficient means to keep out the ravening wolves, and fetch in the straying sheep.

2 Effectually prohibit all from entring into the work of the Ministry but by the door of *Ordination*; let not those be admitted to sit in *Moses* chair, who have not first sate at *Gamaliels* feet; it is true, the Vineyard of the Lord wants labourers; But I hope now the Kingdom is in some measure established, those may be re-admitted, whom not scandal, but conscience made incapable for a time; may it never be the reproach of this once famous Church of England, that her Priests were made the lowest of the people, and the lowest of the people made her Priests; that her grave and learned Preachers were forced to turn Mechanicks, and simple ignorant Mechanicks entertained to be her Preachers.

3 Speedily appoint due penalties for those who wilfully remove the bound, such as are odious Blasphemers, obstinate Hereticks, and notoriously prophane persons.

D

My

My Lords, you have done worthily in appointing a solemn Fast for that Invasion which Heresies have made of late upon the bound of our Religion; but as you take with you words, so take to you the sword, and think God saith to you as he did to Joshua, *Wherefore lie you on your faces? up and be doing, take away the accursed errors from among you.* That of Saint Bernard is true, if taken *cum grano salis*, *Fides suadenda, non imponenda*, Faith is wrought by perswasions, not compulsions; yet that of Tertullian is as true, *Duricies vincenda non suadenda*, obstinacie must be forc'd, not wooed; it was a Divine speech of Seneca, *Violatarum religionum apud diversas gentes diversa statuitur poena, apud omnes aliqua*, divers Nations appoint various punishments, all some, for those that violate Religion; tell me, I beseech you, *It is a capital crime to speak Treason against the three Estates of the Land, and shall it deserve lesse to belch out blasphemy against any of the three Persons in the sacred Trinity? Is it an offence worthy of punishment to abuse the Sonne of a King, and is it lesse to dishonour the Sonne of God? shall they who rob your houses be condemned, and these that rob your soules escape? are those women which adulterate their husbands beds justly sentenced, and shall those that adulterate Gods sacred Word goe free? Fidemne servare Deo levius quam homini? Is it a more venial offence to break faith with God then man? I speak not this to cast a blemish upon your Honours; I have learned so much State-Divinity as to distinguish between *voluntas signi & bene placiti*, we'll know the byass'd boul may fetch a compass to touch the Jack; dumb Zachary begat him who was the voice of a Cryer; neither doubt I but your former silence will end in a loud decrying of all heterodox opinions and practices; my onely aym is to adde spurs to your pious intentions, that they may appeare by such peremptory actions, as the people may not deceive themselves with vain hopes of unsufferable liberties. It is to be supposed, that as in the sweating sicknesse in England, the sick persons, when beaten on the face with sprigs of Rosemary by their friends, would cry out, *Oh you kill me, you kill me*, whereas indeed they had killed*

killed them in not doing it; for had they slept they had died; so those whom the sickness of Error hath surpris'd; being suppress'd, will exclaim and say, *Oh you persecute them, you persecute them*; whereas indeed it is not a persecution that lets out the life blood, but a prosecution that lets out the corrupt blood: Oh happy violence which pulls men out of the fire! blessed bonds that tye men to Christ! comfortable fetters which keep our feet in the way of peace! Let this work be wisely, faithfully, speedily accomplished, so shall the power of Religion be advanced, the name of God honoured, the mouths of your enemies stopped, the feet of wanderers reduced, the hearts of the Gospels friends comforted, and Gods Ministers have no cause to complaine of Englands as here the Prophet did of Judahs Princes; they were like them that remove the Bound; and thus I have given a dispatch to this first branch of the charge, referring to the Princes of Judah, to which as being most suitable to the Auditory, I have allowed an elder brothers portion of time; I hasten now to a brief discussion of

The second Branch relating to the people of Ephraim in the close of the eleventh Verse, *because he willingly walked after the commandement*. The last word of this clause is variously rendred; the 70 read it as if it were *NW* vanity; the vulgar Latine as if it were *NX* & *NX* that signifieth filthinesse; by both expressions they understand Idols, which the Scripture thinks worthy of no better names; in regard of the former they are sometimes called *לילי* *quasi* *לילי* not Gods, without strength, or rather from *לילי* nothing, of no value; so true is that of Saint Paul, *an Idol is nothing in the world*; in regard of the latter they are elsewhere styled *לילי* & *לילי* *stercus*, dunghil-gods, sending up an unfavoury smell in the nostrills of the true *Jehovah*; and thus the phrase is most usuall in Scripture of *walking after Idols*, and *going after vanity*, in both which constructions the accusation seems to be framed against the Kings as well as people of Israel who were guilty of grosse Idolatries.

The most received reading is *לילי* *precipit*, according

D. 2

to

2.

*Ὅτι οὐ τὸν
ματαιών.
Sept. post sordes.
Vulg.*

Levit. 26.1.

1 Cor. 8.4.

Ezek. 22. 3.
*Per contem-
ptum. Iun. qui
factore suo Deum
offendunt. ...
Job 31. 5.
1 Kings 17. 15.
Deut. 8. 19.*

to our translation, *the Commandement*, and so the fault was the peoples in walking after it; what this commandement was, you may read *1 Kings* 12. 28. The occasion and matter of it was this.

Jeroboam being the head of ten rebellious Tribes, thinks it not safe that they should goe up to *Hierusalem* to worship; his suspicious heart, no doubt, told him that Religion is a friend to loyalty, and if they still continued to worship the true God, they would ere long have embraced their right King; what then? rebellion against the King must be attended with defection from God; his politick brain finds out two neerer, and as he pretends; fitter places within their own territories *Dan* and *Beihel*; there he sets up golden Calves for them; makes wooden Priests; and invites the people to worship them; thus one sin draws on a greater; *Cains* anger is seconded with murder; *Ababs* covetousnesse attended with cruelty; *Peters* deniall backt with an oath; And *Jeroboams* rebellion with Idolatry.

But in what posture is the people? the text tells you; they willingly walke after his command; in the Originall there are two Verbs, the former whereof hath a double signification and translation.

1 *Capit*, so the Vulgar, he began to walk, the old way of worship was superannuated, and like an old Almanack grown out of date; a new invention is but presented, and the giddy people begin to walk after it; nor is it any wonder that *ivit* followeth *capit*; having began, they walk on; sin is of a pleasing nature, especially Idolatry; the Prophet calls Idols *delectable things*; which being once embraced are not easily rejected:

Isa. 44. 9.

Ovid.

—*Facilis discensus*—
—*Sed revocare gradum*—

It is a swimming down the stream; to stop is difficult; it is good advice therefore, *Principiis obsta*, crush sin in the egg, and dash these Babylonish Infants against the stones.

2 *Voluit, lubens ivit*, the most general and suitable reading;

ding; *He willingly walkt.*] *Jeroboam* coins Religion in the Mint of his own brain, sets the stamp of a command upon it, and it passeth with the people for Currant; he crests golden Calves, and the bruiſh vulgar like an herd of Beasts run lowing after them. It is no marvel, where *Volunt* goes before, that *Iuit* comes after; that *Ephraim* being willing, resolves to walke: the *Hebrews* say that this Verb is never without another at his heels; sure I am, the will never wants attendance. What the *primum mobile* is in the Heavens, that the Will is in the soul, carrying all the faculties about with its own motion: the Brain is a Projector, the Eye an Intelligencer, the Tongue an Orator, the hand a Factor, and the Foot a Lacquey to the Will: where she commands, the Head plots, the Mouth talks, the Eyes looks, the Hands work, and the Feet walk. *He willingly walked.*]

וְיָאֵלְמָיִם *semper*
habet post se
verbum.

The Prophet layes the Accusation against *Ephraim* in this form, for these two Reasons.

1. *Ut omnem excusationem tolleret*, that their fig-leaves of excuse might be pluckt off. It is not seldome ſeen that People devolve their faults upon the Princes, Subjects on their Kings: so it is likely did this people upon *Jeroboam*, and say, it was his invention to erect the calves, his prescription that required us to worship. But here the Prophet silenceth all such objections: True, he commanded; but you soon embraced; he set them up, but you fell down before them. It would not serve Eve's turn, that the Serpent seduced her; nor *Adam's*, that Eve beguiled him, since the true cause in both, was the abuse of their own free-will; nor doth it excuse *Ephraim*, that *Jeroboam* chalked out the way, since he willingly walked in it.

Præoccupat re-
giverſationem
populi. Par.

2. *Ut duplicatam culpam ostenderet*, that they might appear beyond measure sinful: though it be not essentially the nature of sin, yet circumſtantially is is an high aggravation of sin, when it is committed wilfully; the more sin pleaseth us, the more it displeaseth God, & *ed plus malis quò plus complacencie*, the more complacency we take in, the more maliciousneſſe goeth along with any wicked action. The word here used notes a fulneſſe of consent to, and acquieſcencie in any object; their

וְיָאֵלְמָיִם *signifi-*
cat in re quapi-
am acquieſcere,
eamque tota vo-
luntate ample-
cti.
Mal. in Joſh. 7.

their obedience was not a mixt act of the will, partly forced through feare; there was no fiery furnace, nor roaring lions prepared to awe them, only a bare command, with a plausible pretence of ease; *It is too much for you to goe up to Hierusalem;* and the people are well pleased with it, rest satisfied in it.

Learned *Zanchinus* upon the Text makes three degrees of voluntary sins.

The *lowest*, is when the will consents, but drawn with fear, and forced with apparent dangers.

The *next*, when the will consents freely and fully, upon a meer command from another.

The *highest*, when the will plenarily consents to what corrupt judgement dictates onely upon diabolical instigation.

*A tanto, non è
foto.*

The former of these excuseth in part, but not wholly, the latter greatly aggravates.

The first was *Peters* case, whom carnal feare induced to deny his Master.

The second was *Ephraims* sin, to whom no sooner doth *Jeroboam* hold out his finger, but he puts forth his feet to follow Idols.

The last was the crime of *Jeroboam* himself, who through the Devils perswasion invented and pursued Idolatrous worship. The King goeth before, and the people are not far behinde; he was the Father, and they are Nurse of a monstrous Childe; which afterwards proved the death of both: the principal blame was his, yet they are not at all excusable, since it was not *compulsio*, but *electio*; they chose to embrace the Kings command before Gods, and *willingly walked after it*.

Oh see how forward the Vulgar are to receive injunctions from their Rulers! the most (as *Themistius* saith) *Purpuram pro Deo colunt*, are like the *Indians*, that worship a rag of red cloth: Every man will be of the Kings Religion; if Governours prove nursing Fathers to Piety, the people will love the Childe for the Nurses sake; and if they countenance a New worship, these care not to sin by subscription, and damn themselves

selves with authority; *thou art, my King O God*, saith David; thou art our God O King, is the voice, at least the thought of the multitude.

Oh what haed ought Magistrates to take of what they establish as a law, since as the first sheet is composed, all the rest are speedily imprinted!

Finally, in Ephraim's sin let us see our duty in matters of Religion, no further to walk after Rulers command, then they walk after Gods; fatherly power is the rise of all authority; and yet our Saviour tells us, *he that loves father or mother more then him, is not worthy of him*, Matth. 10. 37. *Amundus generator, sed prepmendus creator*, Parents must be honoured, but God preferred; it is as true in regard of Regal as Paternal authority; the instances of the Hebrew Midwives, the three Worthies, and Daniel, are obvious to all. That Epitaph that was given to Bacon of *Doctor resolutus*, in this case well becomes every Christian; it was a just resolve of Luther in divine matters *cedo nulli*; a remarkable speech of Socrates though an Heathen, *ἡ δὲ θεῶν μάκαρος, ὅτι μὴ*, not much unlike that of the Apostle, *We ought to obey God rather then men*. It is true, when the supreme authority enjoyns what God inhibits, we must patiently undergoe the punishment inflicted; but not willingly walk after the commandment prescribed; it was a pious speech of King Henry the eighth to Sir Thomas More when he made him Chancellour, *look first at God, then at me*. Saint Austins rule is excellent, *Contemne potestatem timendo potestatem*; the supreme power hath a superiour in heaven: for feare of this we must contemne that which may threaten the prison, but this hell. In a word, neither must Princes leave the people to their own will; nor the people conform themselves to the Princes will; but both to Gods will in matters of Religion, lest other ways both Prince and people be consumed: which leads me to a conpendious discourse of

The second General, to wit, the severity of the doom; and that as it is pronounced severally.

1. Against the Princes of Judah, in the end of the tenth verse,

Exod. 17. 1.
Dan. 3. 18:
& 6. 10.

Acts 4. 19.
5. 29.

1. Severally.

verse, *I will poure out my wrath upon them like water.* An heavy burden ! (so the Prophets use to call threatnings) *non tam verba quam tonitrua*, to use S. Hieroms expression; every word breathes terror into the bosom of degenerate Princes, whether you look.

Ira Metalepti-
cus pro vindi-
cta ab irato Deo
inflata.
עכר נ עכר
transire.

מקטקטק ab
מקטקטק, impetus.

Allusio ad cri-

1 Upon the matter or thing threatned; it is *wrath*, here taken for revenge, inflicted by an incensed God; and this not an ordinary, but the utmost degree of anger: the Hebrew word notes a boundlesse wrath, *que nullis repagulis possit contineri*, which knows no limits but those of his own mercies. The Seventy translate it by a word as emphatical, being a military expression, noting that violence which the Souldier useth against a City, scaling the walls, battering the forts, till he hath forced a passage. Divine wrath is not lessened, but augmented by opposition: so true is that of the Psalmist, *Whom may stand in thy sight when thou art angry?* Psal. 76. 7.

It is not unworthy your observation, the fit Analogy between the *sinne* and the *punishment*; No bounds could keep them from sinning, and therefore Gods wrath knows no bound in punishing; as their transgression was above measure, so Gods judgment is without measure. It is S. Chrysostoms Note concerning that *fiery snowre* which God rained upon *Sodom*: that as the Sodomites inverted the course of nature, by seeking woman in man, so God changed the order, by showing down fire in stead of water. Thus doth the Almightyes justice ever proportion the smart to the fault: so that here we may at once behold the greatness of the sin in the punishment; and the fitnessse of the punishment to the sin; boundless wrath for boundlesse transgressors.

Or secondly, on the manner of executing this wrath: *I will poure.* Gods administrations of judgements are various, his justice walks not alwayes in the same path, nor with equal pace. God hath vials and vessels of wrath; out of them he drops, out of these he poures: Dropping is a gentle successive act; such is Gods anger to his children when they offend him: Pouring is a violent and simultaneous act; such is Gods wrath against the wicked.

Nay,

Nay more; *I will pour it like water.* I finde one upon the Text, taking the Metaphor in way of mitigation: *Aqua est mundare Jordanes*; as though the wrath here spoken of, were not so much revenging, as correcting; to cleanse their sinnes, not drown their souls. In which regard he proposeth this as a pattern to all Magistrates, whole aym in punishing offenders should be, *ut eluant, non obruant*, to purge them from their faults, not overwhelm them in ruine. A conceit witty indeed, but not weighty.

Guadalupe in his

I rather take it by way of Aggravation, further expressing the fiercenesse of his anger. *Effusio aque symbolum abundantie*; it is usual in Scripture to represent abundance by water. When *Christ*, in the person of *David*, would expresse the extremity of his sorrows, he saith, *I am poured out like water*: When the Church would aggravate the cruelty of her enemies, she saith, *They shed the Saints blood like water round about Jerusalem*. And here when God would delineate the severity of his wrath, he threatens to poure it out *like water*: *Psal. 12. 15.* conceive the allusion to the pouring out of a vessell; that of water, is the most absolute; Wine poured out leaves a scent, Milk a colour, Honey a taste; but Water, nor scent, nor colour, nor taste behind it. Conceive the allusion to the Flood, *when the windows of heaven were opened; the fountains of the great deep broken up, and the whole face of the earth covered with waters*? what more violent? In which neither men, nor beasts (but those in the Ark) escaped: A full demonstration of Gods inevitable and irresistable wrath: you have sometimes seen a little River stopt for a time by a Dam, never ceasing till it hath got the mastery, and then setting (as it were) its foot upon the Dams neck, leaps into the channel, not without some noyse of triumph: A petty Embleme of Gods conquering anger, which over-runs all obstacles. Imagine rather you saw, in that universal deluge, the amazed people climbing to the tops of houses, scrambling up the height of mountains, and yet there overtaken by the churlish waters, and swallowed in the depth: A fit description of Gods overtopping wrath poured out on the highest mountains, as well as

Psal. 12. 15.

12. 15.

79. 3.

12. 15.

the lowest vallies ; the greatest, as well as meanest offenders.

To apply this :

1 Oh let licentious Princes tremble at this indignation ; they would have others feare their wrath ; let them stand in awe of Gods ; though they care not for the wrath of any man, yet let them tremble at Gods anger. Oh you that have *Danahs* golden showers poured into your bosomes , thinke on Gods wrath ready to be poured upon your heads ; you whose houses are paved with Pearls and walled with Diamonds ; remember you have no roof, but are open to heavens thunder. *Artemon's* servants in *Plutarch* , when he went out, carried a Canopy over his head, lest the heavens should fall upon him ; fond man, no Canopy can keep the showers of heavens wrath from falling on us ; it is the custome of greatnesse to challenge to its selfe impunity ; when vs indeed *potentes potenter*, mighty sinners shall be mightily punished ; let then the Councell of the *Psalmist* be acceptable to all Kings and Judges of the earth ; *Kisse the Son* with a Kisse of affection and subjection ; hang at his lips for the rule of your life, depend upon his word for your Religion ; exalt his Scepter above your own honours *least be be angry , and ye perish from the right way ; when his wrath is kindled , yea but a little , blessed are all they that put their trust in him.*

Psalm. 2. 12.

2 Let both Princes and people enleavour by all good means to prevent the effusion of this wrath ; to this end, learn we to

1 Poure out our tears like water. Tears of compassion like strong water ; to comfort the hearts of our distressed brethren ; our shewing mercy to others, will mitigate Gods fury to us. Tears of devotion like sweet water in the nostrils of God ; when we seek him weeping, we shall find him smiling. Above all wars of contrition like clean water , to wash away those sins which have provoked his anger ; that wrath which is here said to be poured out like water, is elsewhere said to be poured out like fire, and no way to quench it but by these tears. Artificers use to fasten Marble statues upon their bases

Dan. 2. 4.

bases with Molten lead ; no better way to fasten our Kingdome, and Cities, Families, upon a sure foundation, then by melting our selves into tears of repentance.

2. Poure out our hearts *like water* in humble supplications at the throne of grace, both for pardon of sinne and preventing of judgement; fervent prayer keeps the keys of heaven: both opening the treasury of love, and locking up the Armoury of wrath; let us then not only say a prayer; *but poure out a prayer*; and not only our words, but our *hearts* before God, that he may not pour out his anger on us.

IIa. 26. 16.
Psal. 62. 8.

*Sape Jovem vidi cum jam sua fulmina vellet
Mittere, thure dato sustinuisse manum.*

Ovid.

When we open our mouths in humility, God withholds his hand of Severity; it was the way prescribed the men of Athens by the Oracle for the removing of a great plague, *duplare Aram*, to double their sacrifices on the Altar; indeed *Oratio posita est per quam ira Dei suspenditur, venia procuratur, poena refugitur; & praeiorum largitas impetratur*, devout prayers are the best means of appeasing anger, procuring pardon, avoiding punishments, and obtaining mercy at the hands of the Almighty.

Cass.

3. Poure out our sins *like water*, to wit, *Speedily*, as in pouring, the drops of water run one upon another. *Willingly*, as in pouring, the water runs out without any opposition. *Universally*, as in pouring, the water ceaseth not till all be out. *Finally*, as the water that is poured on the earth can never be gathered up again; thus let us poure out all our sins, and God will not pour out all his wrath; let us speedily cast away the filth of our transgressions, and he will soon stop the current of his indignation; let us cheerfully reform, and he will not willingly afflict; let us having cast away our sinnes never more return to them; and then though his anger have been poured out on us, he will graciously return to us. In a word, repent we of our provocations, and he will repent of this commination; *to poure out his wrath like water.*

I have done with that; and hasten to the second part of the doom, uttered against

The people of Ephraim. Ephraim is oppressed and broken
in judgement.

The *Seventy* read the words actively, understanding it of *Jeroboam's* wars with *Rehoboam*, in which he oppresseth him. Idolatry and cruelty are two usual companions; it is no wonder that they, who offer injury to God, use violence to man: *Jeroboam* walks after Idols, and therefore oppresseth his neighbour King.

The Hebrew participles are of the passive voice, and so better rendred, *Ephraim is oppress'd*, &c. According to which version they admit of a three-fold reference; to their domestic governours, forraign enemies, and God himself.

1. Ephraim was oppressed by his governours, *Opprimerunt eum reges, & deceperunt*; so *Aben Ezra*: their Kings by violence oppressed, and fraud deceived them. It is the Prophet *Micahs* complaint of the heads of the house of *Jacob*, and the Princes of the house of *Israel*, that they abhor judgement, and pervert all equity, Chap. 3. 9. In this sense the Chaldee reads the whole verse: *Inique se emuntur viri Ephraim, & appriuntur iudiciis suis, quia se verterunt iudices eorum, ut errarent post mammona iniquitatis*: their Heads judging for hire, injured the people, being more pleased with receiving rewards, then doing right. It is the complaint of *Israel*, in the 16 verse of the former chapter, That her Rulers with shame do love, [Give ye.] No marvel if bribes obstruct the course of justice, and covetousness prove the mother of oppression.

A fore judgement upon any people, when their Princes are not shepherds, but wolves; Rulers but ruiners; Bucklers, but butchers of the people; when they who should support, supplant; underprop, undermine; dresse, destroy the vines of the Commonwealth. *וְכָל אֵלֶּיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ*, Injustice is the root of all mischiefs.

The word which we translate *broken* notes a crime peculiar to inferior Officers, who oft-times affright the people with the Magistrates power, that they may extort money from them

κατεδυνα-
σεν τὸ φράγ-
μα τὸ ἐκ τοῦ
αὐτοῦ κατεπα-
νησεν κτίρα
70.

2 Chro. 12.15.

them for their own profit. The other word which we read *oppressed*, notes a fault in superior Judges: the signification of it is large, referring both to words and actions; to open, and secret enterprises, either for withholding from others what is due to them, or withdrawing what they duly possess: such is the too usual course of men in authority, to make the inferiours slaves to their covetous and malicious wills; sometimes by stout words and violent practices, sometimes by soft speeches and fraudulent pretences, taking from those under them what they have; or detaining what they ought to have. All which the finnes of a people oft-times bring upon them. *Secundum merita Subditorum disponuntur acta Regentium*, saith Gregory. Extorting Magistrates are used as whips to scourge the wickednesse of the multitude: And as, for the transgression of a Land many are the Princes thereof, so those may become injurious and destructive to the Land.

How much England hath groaned under the burdens of oppressions by the violence of former Courts, and stil sighs under the irregular practices of present Committees, your Honours cannot be ignorant: The number of our *Samuels* is very small that can say to the people, *Behold, here I am, witness against me before the Lord and before the Parliament, whose ox have I taken, or whose asse have I taken, or whom have I defrauded, whom have I oppressed, or of whose hand have I received any bribe to blinde mine eyes therewith?* However, I could wish they would take up the last clause, and say, *I will restore.* I am afraid it hath been cause enough to bring many sheepe to the slaughter, because they were fat: yea, some amongst us have been no better then bushes or brambles, to teare off the fleece of innocent sheep, who have come to them for shelter; That complaint of the Prophet *Micah* being too plainly verified, *The best of them is a briar, and the most upright sharper then a thorn-budge*, chap. 7. 4. But let such oppressors know, that as for the present they have been instruments, so one day they shall be subjects of Gods wrath. The same word in Hebrew signifies both a *wedge of gold*, and a *tongue*; and some say that

Hac vox in usu apud Juris consultos. Est autem concussio crimen cumquid ab eo quem Magistratus terrore afficit ejus periculi devitandi causa pecuniam extorquet, Riv.

proy

Significat opprimere verbis & falsis, vi & fraude.

prov. 28. 2.

that the wedge of gold that *Achan* stole, had the shape of a tongue. Sure I am, bags of gold unjustly gotten cry loud in Gods ears against those that hoard them up. As for you, my Noble Lords, let your ears be open to the cries of the oppressed; let your eyes be open to take notice of these oppressors: Remember you are the shields of the earth, to protect the people from injury; and let *Alfonso* his emblem be yours, A Pelican feeding her young with her own blood; with this Motto, *Fedrege & grege*. I say no more, but know, the acceptable Fast to God, is, to loose the bands of wickedness, to undo the heavy burthens, and to let the oppressed goe free, and that you break every yoke.

Psal. 47. 9.

Isa. 58. 6.

*Fraſſi iudicis,
nempe hoſtium.
Par.*

*Propetico more participium
præteritum pro
futuro ad rei
certitudinem
ſignificandum.
Rivet.*

& Others refer this oppression to a foreign enemy, to wit, the *Assyrians*, by whom they were carryed captive, used as slaves, & omne iudicii levamentum perit, and all the doors of justice were shut upon them. This though it came not upon the *Israelites* till afterwards, is (according to the Prophetical manner) set down in the present tense, to note the certainty of the accomplishment. Destruction is inseparably linked to corruption. God is as true in his threatenings, as he is faithful in his promises. Christ saith of the unbeliever, that he is condemned already, to wit in Divine decree, and the certainty of the execution: And here the Prophet saith, that *Ephraim* is oppressed; so surely should it come to passe, as if it had then been inflicted.

*Deut. 28. 47,
48.*

*Judg. 2. 13, 14.
Chap. 6. 1,
10. 8.
13. 1.*

Captivity is the usual wages of Idolatry: it was so threatned by *Moses*, that if *Israel* would not serve the Lord in abundance, they should serve their enemies in cold, hunger, and nakedness. It was afterwards frequently verified upon them in the time of the Judges; we find God selling them into the bands of spoilers; even their enemies round about, because they forsooke him to follow Idols. The *Midjanites* oppressed & broke them seven years; the *Philistines* and *Ammonites* vexed them 18 years, and after that they were delivered into the bands of the *Philistines* 40 years: & in the time of their Kings, when *Ephraim* walked after Idols, God often sent the *Assyrians* to ride over them. The word oppressed according to the *Chaldee*, is read *Præda* expositus.

Ephraim

Ephraim became a prey: not only their goods, but themselves were spoiled by the enemy. The Vulgar read it *calumnious* *persecutions*: Indeed what greater disgrace, then that Ephraim, Gods own people, should be oppress'd by Heathen, that were worse & viler then themselves? It is the height of reproach a father casts on a childe, when he commands his slave to beat him. Of all outward judgements this is the worst, to have strangers rule over us, as being made up of shame and cruelty. If once the Heathen come into Gods inheritance, no wonder the Church complaineth, *her blood is shed round about Jerusalem, and she becomes a reproach to her neighbours, a shame and derision to all round about her.* It was not without just cause that David being put to his choice by God, resolveth rather to *sell into the hands of God* then *man*. Strange invaders can never finde in their hearts to say that to themselves, which God did to his destroying Angel, *It is enough, put up thy sword*: Yea, even their tender mercies are cruel; the greatest kindnesse they shew, is but a lesser kinde of cruelty.

Psal. 79. 1. to 5.

1 Sam. 24. 14.

Verse 16.

To close up this :

1 What singular cause have we then to magnifie the goodnesse of our God, who in the midst of our *home insurrections* hath preserved us from *external invasions*! That when we were unnaturally tearing each other in pieces, a third party came not to devour us both, what was it but his mercy? How should we say in Davids words, *Blessed be the Lord that gave us not as a prey to the teeth of other Nations!*

2 What a prevailing motive ought this to be against all sin, especially Idolatry? When the people of Israel had made them gods to goe before them, the text saith, *they were naked among their enemies*; wanting the protection of the Almighty, which is the only garment of defence to any people. When Phocaz had built a strong Wall in his Palace, he heard in the night a voice thus saying, *O King, though thou build as high as the clouds, the City will easily be taken, for the sin in the City will marre all.* Oh let us not flatter our selves in our strong Castles, mighty bulwarks, potent Navy! Idolatry and prophaneesse will weaken all.

Exod. 32. 25.

Cedra. hist.

Bar-

Barbarus his Jags—

Sin will pluck up our hedges, lay waste our fields for strangers, like ravenous beasts, to come and devour all. The ruined Monuments, battered Walls of many depopulated Cities, seem to tell the passengers, *Hic fuit hostilitas*, here hath been an oppressing enemy; And do they not withall tell, *Hic fuit iniquitas*, here hath been ruining iniquity. And while our Idolatries (though not so much corporall as spirituall, in worshipping not Images, but Imaginations) cry loud in Gods cares, what can we expect but that God should lift up an ensigne to the Nations from far, and hiss unto them from the end of the earth, that they may come with speed to destroy us? Let us therefore by timely repentance break off our sins, that we be not broken in judgement; let us suppress our prophaneations, that no Enemy may oppress our Nation; and let it be our earnest petition to the Almighty, that however he deal with us, he would not sell us into the hands of barbarous Turks, or Idolatrous Papists; that he would be a wall of fire round about our Land, a Wall to defend us; and a fire to consume those that shall approach to hurt us. In a word, let us all on our bended knees, with weeping eyes, lift up our voices and cry, *From further civill dissensions at home, and cruel invasions of enemies abroad, (if it be thy blessed will) good Lord deliver us.*

Judicio Dei
justo.Zanch.

Some referre it to God himselfe, who by the unjust and tyrannical judgments of men, is oft times pleased to execute his own justice. But what, may some say, is oppression no sin? or can the pure God be the author of sin? I answer: as God is holy, and therefore cannot authorize sin; so he is wise, and therefore hath a hand in sin; a hand not only in permitting sin to be acted, but ordering it for his own most sacred purposes, yea assisting to the action, but not the evil and malignity of it. Thus did God not only suffer the Assyrians to oppress Ephraim, but gave them that strength that did overcome, appointed the time how long, and the measure how great their oppression should be, making all to serve for his own ends, and the manifestation of the glory of his justice in

cor.

correcting a rebellious people. Besides, this oppression, though in regard of the enemies it was a sin, and so to be imputed to their malice; yet in regard of Ephraim it was a punishment, and so to be ascribed to Gods justice. Observe the story of Job: You finde God, Satan and wicked men concurring in his oppression; *Res una quam fecerunt*, *Causa non una ob quam fecerunt*; they all concurred in one action, the taking away Job's goods, yet upon a different ground: The Devil instigates the *Sabrans* out of malice; they surpris'd his possessions out of covetousnesse; God permitted and ordered it in wisdom and justice; so that neither did the enemies partake of Gods righteousness, nor He of their cruelty. The case is alike here: *Ephraim is oppressed and broken in judgements*; the judgement of his Princes, through their covetous desires; of his enemies, through their inveterate hatred; and of God, through his just severity.

Sed peccatum est pona peccat.

Job 1. 21

Indeed what more just, then that God should make Princes as Devils to that people who set up their Princes as high as God; that they who left him to serve *strange gods*, should be forced to serve *strangers*; and whilest they made a prey of Gods honour by their Idolatry, God should give them as a prey to their enemies malignity?

Oh let us remember this in all oppressions we meet with, that they fall not upon us without divine providence. What *Eliphaz* saith of affliction in general, is true of oppression in particular; *It comes not forth of the dust, neither doth it spring out of the ground.* *Joseph*, though sold by his envious brethren into Egypt, saith, *God hath sent me hither.* *David* being railed upon by *Shimei*, saith, *God hath bid him curse*; *Job* being robbed by the *Sabrans*, saith, *God hath taken away*: And concerning the *Israelites* bondage under the Egyptians, the *Psalmist* saith, *He turned their heart to hate his people, and dealt subtilly with his servants.* Let not us therefore with the foolish Dog bark at the stone, but rather look at the hand, acknowledging God in all.

Job 5. 6.

Gen. 45. 8.

2 Sam. 16. 10.

Job 1. 21.

Psal. 106. 25.

As for oppressing adversaries (whether domestick or foreign) let them not account themselves safe because they

F

execute

Ila. 10.7.

Verſe 12.

execute Gods judgment; ſince though they act his ſecret will, they contradict his revealed will, the only rule of our actions: the truth is, they perform his will againſt their will, their ayme being to fulfill their own luſts, not his pleaſure. So God himſelfe ſaith of the Aſſyrian, *He meant not ſo, neither doth his heart thinke;* and therefore reſolveth after he hath performed his whole worke upon mount Sion and Jeruſalem, to puniſh the fruits of the ſtout heart of the King of Aſſyria, and the glory of his high looks. The juſt reward of unjuſt oppreſſours.

Finally, Whatever injuries are brought upon us by man, let us acknowledge them as deſerved puniſhment of our ſin, in regard of God; though we have given no cauſe to the one, and ſo are innocent, yet we have given juſt cauſe to the other, and ſo are nocent; and therefore as the *Athenians*, when an Oxe was killed for ſacrifice, condemned the ſword, but acquitted the Prieſt; ſo let us, whileſt we accuſe the cruelty of our enemies who are the inſtruments, excuſe the ſeverity of God who is the efficient of all thoſe evils (as they are puniſhments) which fall upon us, ever ſaying with *Mauritius*, *Juſta, Domine, judicia tua*, Thy judgements (O Lord) are juſt and righteous altogether.

a Joyntly.

And ſo I paſſe to the laſt, and fatal doom, which was denounced joyntly againſt both the Kingdoms, in the 12. verſe, *I will be unto Ephraim as a moth, and unto the houſe of Judah as rottenneſſe.* The Original wants the Verb, which is eaſily ſupplied by Interpreters, onely with this difference (which is not materiall) ſome render it *I have been*; others, *I will be*; *Non quod Deus tineæ aut putredinis ſit, ſed quod ſuſtinentibus paenas talis videatur*, ſaith Hierome well: Not that God is, but ſeemeth to be as a moth and worme in his puniſhment: It is a good note of *Parent*, that it is not only *ſinam*, but *ero*, I will ſuffer, but, I will be; ſince God is not *otioſus ſpectator*, but *operoſus effector*, not an idle ſpectator or bare permitter, but powerful worker and wiſe appointer of thoſe calamities which befall a people. The 70 much vary in the tranſlation of the words; miſtaking and miſplacing, and ſo read for moth,

Fni. Rivet.
Ero. Pär.
Intelligi debet
metonymice,
cum effusus no-
men cauſe tri-
buitur. Riv.

moth, *τράχος*, which signifieth a trouble; and for rottenness, *καὶ τὸ σάπναι*, a priek: losing hereby the emphasis and energy of the Prophets expressions, which consists much in the resemblances here used; and therefore is well rendered by our Translators, *I will be a moth, and a rottenness.*

Vide Rivet, in loc.

The words you see are Metaphorical, the one taken from garments which are subject to be eaten of moths; the other from bones and trees, which are apt to be rotted by worms: both which doe aptly represent the qualities of divine punishments, and in them, many of his choise Attributes; such as are,

1 *Misericordia in tarditate*, the sweetness of Gods mercy in the slowness of his judgments; the moth is long in consuming the garment; so is God before he destroy a people: *cito fruit, tarde destruit*; He was longer in marring one City, to wit *Jericho*, then in making the whole world; he finished this in six dayes, he accomplished that not untill seven: When he went to receive the penitent Prodigal, the text saith he *ran*; but when he went to pass the sentence on our rebelling Parents, he is said to *walk*: God is swift in shewing mercy, but slow to wrath. Oh let Magistrates learn to write after this copy! The Romans Axe which was carried before the Consul, had a bundle of rods tyed about it, that while it was unloosing he might bethink himself of the sentence past. The Ancients signified the chariot of Justice to be drawn by two women, *una fractum enssem portabat, altera contra utebatur*; whereof the one carried a broken sword that cut but slowly, the other leaped upon a long pole, which is moved but easily; to intimate how slow Judges ought to be in execution of judgement.

Jos. 6.

Luke, 15. 20.
Gen. 3. 8.

2 *Potentia in efficacia*, the greatness of his power in the prevalency of his punishments. Trees and bones are of a stronger nature then garments, and yet the worme eats them out; the stoutest spirit cannot stand before Gods judgements; He is wise in heart, and mighty in strength; who hath hardened himself against him and prospered? Let Magistrates remember this, to be not only *tinea*, but *teredine*,

Job 9. 4.

Moths to the meaner, but Worms to the greater sort. Rulers lawes should be like *Vulcans* Iron-net, that caught the gods; censuring the highest as well as lowest. Besides, a Moth is a small creature, the least touch kills it; and yet it will destroy the garment: such is Gods power, that by an host of Lice, an Army of Frogs, a few poor Worms, he can subdue the mightiest Princes.

3 *Sapientia in varietate*, The fulnesse of his wisdom in the variety of his judgements. The moth consumes faster then the worm. *Ephraim* sinned before *Judah*, and therefore is sooner punished: A good Item for Governours, *Varium delinquentibus penam imponere, pro criminum varietate*, To make a just distinction between delinquents out of malice and conscience, principals and accessaries, ringleaders and followers.

Greg.

4 *Ira in occultatione*, The harshnesse of his anger in the insensiblenesse of the misery. *Tinea damnum facit, sonitum non facit*; the moth frets secretly, the worm eats insensibly; so doth God destroy a people (*nemine observante aut cavente*) by those wayes and meanes which they least think of; Divine Justice winks many times, when it doth not sleep; and then gives the greatest blow, when it makes the least noise. What they say of little sins, that being the lesse sensible, they are more dangerous, is true of punishments: Diseases which we least feele, we have most cause to feare; the silent Arrow doth many times more mischief then the roaring Cannon; still raine sinks deeper then violent showers; and those judgements which proceed slowly and secretly, strike both surely and sorely.

5 *Iustitia in equitate*, The clearnesse of his justice in the equity of his punishments. The moth is bred of the garments filth which is devoured by it, the worme of the tree which is rotted by it. The Vulgar read the last clause of the former verse, *He walked after filthinesse*; and so very fitly follows the resemblance of a Moth which is caused by filth, even the filth of that vestment which it eats. *Cognatum, imò innatum, omni scelere sceleris supplicium*; Punishment is the daughter

daughter of sin, and sometime the daughter is so like the mother, that you may read the sin in the punishment. God is unwilling to destroy-----

*Sed nos per nostrum non patimur scelus
Iracunda Jovem ponere fulmina.*

But we compell him through our sinfulness to deal severely with us : so true is that of *Salvian*, *A Deo punimur, sed ipsi facimus quod punimur*; He striketh, but we provoke; he inflicts, we deserve. *Julian* gave for his Arms in his Escuchion, an Eagle struck to the heart with a shaft feathered by his own wings, and the Motto, *Per praeu configimur alii*. It is our own Iniquities that prove our ruine. The Hedge-hogs (say *Plin.* Naturalists) make that urine which disarms them of their prickles; No man is hurt (saith the Morallist) but by himselfe. Great States, as buildings, (say Politicians) are crushed with their own weight; Persons and Kingdomes are destroyed (saith the Divine) through their own wickedness; so true is that of the Prophet, *Thy destruction is of thy selfe, O Israel*, *Hos.* 13. 9.

It is farther observed of the Worm, that it is bred of juicy trees, especially when cut in the Full Moon. *Judahs* outward felicity became the occasion of her misery. Bees are many times drowned in honey, ships cast away on the soft sands, birds caught in twig-lime, and people strangled by prosperity; too many of the worlds darlings may cry out, as the sick woman in the fable, *ὦ μὲν οὖν ἀγαθὸν ἀπέλασμι*, Woe to us, the good things we enjoy wound us by their embraces: it was *Judahs* prosperous state occasioned her forgetting God. *Agur* seemeth, in this respect, to make riches worse then poverty, since this causeth to *steale* from man; but that to deny God. And no wonder, if her riches cause her to deny God, God be provoked to forsake her, and so all evill come upon her. By all which resemblances we may pick out the Prophets meaning to be thus much: That *Ephraim* being first in sinne, should be first in punishment; yet *Judah* being

Prov. 30. 9.

being like to him in sin, should be like in suffering: That both *Judab* and *Ephraim*, notwithstanding their prosperity, because of their iniquity, shall by little and little be secretly and certainly ruined.

And now if any ask when, or how this was verified? I answer, God was as a moth to *Ephraim*, partly by those many intestine conspiracies among themselves, and partly by the frequent invasions made upon them by the *Ashyrians*, till at the last *Samaria* was taken, and the *Israelites* were carryed captive by *Salmanasser*. God was rottenness to the house of *Judab*, in the assaults made upon them, partly by their brethren the *Israelites*, chiefly by the Kings of *Affria* and *Babylon*, till at length *Jerusalem* was besieged and taken, the Temple burnt, and the *Jews* captivated by *Nebuchadnezzar*; the stories of both you may peruse, *Kings* 2. from the 15th chap. to the end of the Book.

To draw to a Conclusion——

Give me leave to change the Scene from *Ephraim* to *England*; and the two Tribes of *Judab*, to these two adjoyning famous *Cities*, that we may see how far this threatening is denounced against, and insisted on us, That *God is as a moth and rottenness to us*.

It is not long (beloved) since God was a *Lion*, when two Armies were roaring one against another in the noise of Canons, yea tearing each others bowels in pieces: Oh how then did Gods wrath pour out our blood like water? But is there not yet a secret veine inwardly bleeding, and though the bloody issue be stopt, are we not still sick of a Consumption?

Consider, I beseech you, is not God as a moth to many Countries, by the quartering of an Army, who, though friends, yet are wasting? is he not as a worme to the Kingdom, in our renewed Taxations, which if just, yet are impoverishing? I mention not these to blame the wisdom of that Authority which sees cause still to continue
both

both; Reasons of State are without my sphere; only I am bold, as a Divine, to tell you, that God is by them as a moth, secretly, and not altogether insensibly, consuming us.

Again: tell me, is not God a moth to the State, in the general decay of Trade, especially that Staple-trade of the Kingdome, by which so many poore are maintained, and Merchants enriched? Is he not a worme to the Church, in the impaying and with-holding of our Ministers maintenance? It is hard to say whether was the worse, *Julians* persecution, who subtracted fuel; or *Diocletians*, who threw on water. The links of this chain are inseparable; Religion upholds the Commonwealth, Ministers propagate Religion, and Maintenance encourageth Ministers; guesse then your selves, whether the subtraction of this will not prove a worm to the Land.

Once more, Who is there that with weeping eyes beholds our bleeding divisions in the body of the State by a too long and unhappy separation of Head from Members, till the reunion of whom neither can be happy, in the wombe of the Church, by the struggling of her untoward Children, viper-like eating out her bowels; And not say that God is a moth and rottenesse to us? It is true, there are some particular persons; *Privatim degeneres, in publicum exitiosi, qui nihil spei nisi per discordias habent*; Who have weaved for themselves garments of fair estates, and probably out of the threads that others have spun. These (no doubt) like a Chyrurgeon more corrupt then the sore he dresses, would prolong the Kingdomes cure for their own gains: But sure I am, the garment of the Church and Land in general, is exceedingly moth-eaten and ready to fall in peices. Accept therefore of a word of Exhortation.

I In special. Let not my Noble Lords be angry, and I will speak but this once more, humbly to beseech, that you would improve the utmost of that power God hath put into your hands for the brushing away of these Moths, and killing these Worms. It is true, these things befall us not without divine

divine providence, yet God expects our endeavour to remove them by humane prudence.

Be pleased then to consult in your wisdoms a safe and speedy way for easing the Country of Quarters, and the Kingdom of Taxes: that our *Swords* may be turn'd into *Plough-shares*, and our *Spears* into *Pruning-hooks*, and every man may sit under his own *Vine*, and under his *Fig-tree*, and none make them afraid. Let not Industry be disheartned, when the reward of that, and Idleness, through the weight of Taxations, shall prove alike, Beggery.

Be sensible of; and apply all good means presented by Petitioners, or invented by your Wisdoms, to the cure of that wound which the decay of Clothing hath made. Nor let the Church be altogether forgotten; Suffer not any to cut off the flesh of her honourable Maintenance, pretending to cure her of a Tympany of Superfluities. What if some have turned the Spur of vertue into a Stirrop of Pride, yet let not the Bees starve to punish the Drones. Shall other Sciences haue a portion, and must Divinity be put off onely with her beauty? Nay rather, if it seem not good to allow her her Dowry, afford her a faire Joynture in lieu of it.

Above all, let your pious thoughts, best wishes, and most serious endeavours bend themselves to an happy union of our Ecclesiastick, an Honourable Accommodation of our Civill dissentions; so as the purity of Truth may be preserved, and the prosperity of Peace restored. Then shall *Milo's* lot (whose hand which he thrust in a cleft Oak to make it bigger, by the closing thereof was caught, and himself devoured of wilde beasts) be the portion of all malignant Incendiaries, whilst the whole Kingdom shall build up Altars to the Lord and call them *Jehovah Shalom*, saying, *The Lord hath blest his people with peace.*

2 In generall. What counsell more suitable to the Text or Time, then that of Repentance? Our sinnes have been a moth to the Land, let Repentance be a moth to our sinnes, every

Isa. 2.4.
Mic. 4.4.

every day gnawing our corruptions till they die. *Peccatum irritum peperit irritum peccatum conteretur.* Let our sins cause sorrows, and godly sorrow will kill our sins. This is the best daughter of the world mother, the sweet fruit of the root of bitterness.

Oh remember, for this end is God a moth in his judgments, consuming slowly, that we might repent speedily, and therefore doth he retard his corrections, that we might hasten our conversions. *Deus cum beneficentia inferi, suspensiva offert;* while God holds his rod in the one hand, he offers mercie with the other, desiring rather that we should return and live, then go on and perish. Oh let us not frustrate Gods expectation, lest we more provoke his indignation. Say then to thy self; as *Cesar* did: *Nec sequare ut sint qui me perdant?* Shall I buy a snake in my bosom, to possion me? wouldst thou young ones, to tear me? shall I embrace that in my side which will be a worm to gnaw my conscience, and a moth to devour my estate? God forbid. Oh let such meditations as these worke us to holy resolutions, saying of our lusts as the Philosopher did of his gold, *Mergamur, ne mergamur;* we will crucifie them, that they may not damme.

To end all:

I have read of the picture of a Goddess in a certain Temple so contrived, that shee frowned on her worshippers as they came in, and smiled on them as they went out. Such I desire this Scripture may be, that though it hath frowned upon you in its menaces, yet it may end in smiling promises, that it may be a plaster not only corrosive, but incarnative, that it may prove to you like *Josephs* coat to his father, where with he was at once bothrieved and comforted; or like a cloud which seems to be composed both of envy and our teares, in hiding the Suns golden beams from the earth; County, in dropping down golden showers to refresh it.

Know therefore that in the caged Hell of these threatnings are contained the pearls of precious Comforts. *Mala in malum inveniet:* If we change our sinning into repenting, God will change his thunderbolts of anger into shining beams of love.

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Let our Princes establish Gods bound, and he will maintain their honour. Let the people prefer his precepts before mens inventions, and he will preserve their estates from mens oppressions. In a word, let both Prince and people, by a penitent reformation, be moths to their sins, and worms to their corruptions, and then He will not poure out his wrath, but his mercy like water; we shall no longer be oppressed and broken in judgement, but he will break the yoke of our oppressors; he will no more be a worme to consume, but a Sun to revive the once flourishing tree of this Kingdom; He will no longer be a moth to consume our garments, but he will put upon us new garments of joy and praise; When we shall see Plenty triumphing over Famine in the Country, Riches over Poverty in the City, Justice over Tyrannie in our Courts, Reformation over Toleration in the Kingdom: Finally, when we shall behold the King rejoycing over danger, in the loyalty of his Subjects; the People over fears in the fidelity of their Sovereign; the Parliament over their troubles in the settlement of the Land; the Church over her adversaries in the unity of her Government; and which is above and beyond all, CHRIST over Antichrist, in the purity of the Gospel among us and our posterity for ever: Which GOD of his mercie grant us, &c.

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M DC LVII.
